

Rome, Church of. Clement XI. Pope
Appendix

THE
POPE's-BULL
TO THE
PRETENDER,
On his Intended
INVASION
OF THESE
NATIONS.

Translated from the *Latin* Original.

Address'd to the
English Clergy.

L O N D O N,
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T H E
POPE's-BULL, &c.

*Address'd to the High Church
Clergy.*

Gentlemen,

THE following Bull coming to my Hands, I soon resolv'd to publish it, that you might see what Cause you were Embark'd in, and what would be the Effect of all your blind Zeal for the *Pretender*, which has made you since the Accession of the best and wisest of Kings to the Throne of these Nations, throw off all manner of Disguise, and spread those Divisions, which can have no other Effect than the introducing this *Pretender*, who only can destroy that Church of whose imaginary Danger you were so apprehensive.

Give me leave to ask you seriously in what this Danger consists? Is there the least Shadow of real Ground to imagine, that the Bishops would part with their Rights, and their Dignities, to establish Presbitery? Or

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that

that the very Temporal Lords would bring themselves to a Subjection to an Assembly of Divines? Or that His Majesty himself would ever consent to hazard his Safety and Glory to gratify a People who could not make him as Glorious, and as Safe as he is sure to be in the Hands of the Church of England? Or is there any Instance to be given of a Monarch, that ever did alter the Constitution in the Hierarchy of the Church without any Benefit to himself?

These are such mad Chimera's that they cannot enter into the Head of any Man of common Sense, much less into the Head of a Prince, whose Wisdom is known to all the World. Again, why then all this mad Noise of the Danger of the Church of England? I would ask you, whether there be any one in Power that is a Dissenter, or was ever so bred? The Church was safe in the late Ministry, when the three principal Persons concern'd in it, were Men who had their Education among the *Fanaticks*, and all whose Families had been eminently engag'd in that Party? Who never discover'd the least Reason to make us believe, that their Religion and their Zeal for the Episcopal Church was the Motive of any one of their Actions.

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It seems to me very injurious to the Church, and aims at fixing a Malicious Imputations upon it, to endeavour to perswade the World that its Safety is inconsistent with the Safety of the Nation. What, can the Church be never out of Danger, but when the State is in the utmost Hazard?

Should your wicked Aims meet with that Success you seem to desire, how can you with Reason suppose the Church can be out of Danger in the Hands of a *Popish Prince*, whose Principle, whose Conscience, and whose apparent Interest it is utterly to destroy this Church, you would perswade us is so dear to you. Flatter not yourselves, that the *Pretender*, if he should prevail by your Folly, will ever trust to your magnify'd Principle of *Passive-Obedience* and *Non-Resistance*. No—he will remember how you dealt with his Father, and how long he himself has felt the Effects of your Actions directly contrary to that boasted Principle. He will remember, that Bishop *Sanctus* invited the Prince of *Orange* to take on him the Government, and took away the Keys of the *Tower* from that Governour, whom his Father put into it. Nor can he ever think himself safe in the Hands of those, who have publickly assur'd the World, that Nature will rebel against Principle, No, his only Security will be to deprive you of all Power of *Resisting* his Designs of Establishing

blissing *Popery* and *Slavery* in these Nations, and in depriving you of all Means of delivering your selves from his Hands. Then will you, too late, see your Folly without the least Power of escaping the Mischiefs it has produc'd. If God and Religion have yet any Force upon you, consider how you will answer it to the living God, that you have betray'd all the poor Souls, which are committed to your Care, to *Idolatry*, and have banish'd true Christianity out of these Nations to gratify the Pride and Ambition of some Men, who have no Regard to any thing but the Possession of *Power* which they always made use of to the Destruction of the Nation.

But should we for Argument sake suppose (which let none but the Enemies of our Holy Church imagine) that Religion is the least Motive to your Actions, and that you are not at all concern'd on the Account, which will be requir'd at your Hands at the Tremendous Tribunal of Jesus Christ; that an unbounded Power over the *Layety* is the bait which has taken you, and made you so visibly deviate from the Divine Doctrines of the Gospel; what reasonable, nay, what tolerable Security can you have that this Power shall be vested in you, the *Ministers of the Protestant Church of England*.

of the Protestant Church of England, the Roman Catholic

Lesley tells you indeed, that the *Pretender* will make you independent of the State; that he it was who design'd the remitting the first *Fruits* and *Tithes*, and that the Queen, your beloved Queen, stole the Hint only from him, copy'd after his Original. But Gentlemen, *Sic notus Ulysses timeo Danaos, & dona ferentes.* And can you, Gentlemen, so remarkable, so well known to the World for your Learning and Knowledge in History, and in the *Popish* Principles be so grossly impos'd on? Are you, the Protestant Clergy to be perswaded, that a Prince bred in all the Rigour of the *Popish* Superstition, without any means of a just Information of the Truth, can ever mean these Benefits, these Privileges for you? Nay, does he so much as believe, that you are any Clergy at all? Does he not esteem you as *Laymen*? Is the story of the *Nagg's-Head Ordination* so much forgotten by you, tho' the *Popish* Missionaries have made so frequent and so late a Noise about it? The *Popish Priest* who wrote an Answer to *Lesley* himself within these few Months urges it. How can you then think that the *Pretender* means these Favours for you, the Protestant Church of *England* Clergy? No, these Favours are meant for the *Jesuits, Monks, Fryers, and secular Clergy* of the *Romish Church*, that are to enjoy the Benefits of his Reign, which God of his Mercy avert from these Nations. You Gentlemen

tllemen must be so far from any Advantage from it, that you will *all*, every Man of you be stripp'd of all your Benefices, and turn'd a drift to seek a Maintenance what way you can get it. Your Wives and Children will be infamous, and a By-word among his Creatures, and share the Want and Contempt of their Parents.

So that if you had no Religion, no Sense of your Duty to God in this Affair, common Prudence ev'n for your Temporal Interest should unite you against this common Foe to your Religion and Property.

As for those Gentlemen who call themselves *High-Church*, and had Places and Power in the late Ministry, they have more than once in Print told you that all their Quarrel is, that they are not in Power now; they do not seem to deny in their late Pamphlets that they have done amiss, but are disgusted that the King does not suffer them to possess those Trusts, they betray'd, that they may shew their Repentance. But, Gentlemen, is it common Prudence to trust them again, who were false to their Trust by their own Confession, and who are so zealous for their own Advantage and Interest, and have discover'd so little Love of their Country, as to choose to embroil it only, because they don't fill their own Pockets? This is plain from the History of *the White Staff*, and a Pamphlet lately publish'd, in which the Author

thor summs up the Grievances of the *Tories*, which tho' tedious and prolix enough in Words, is in Substance only, that they are angry that they are not in Places.

Are not these Men worthy of your Zeal to stickle for, with that Vehemence, as to risque the Security of your Religion and Property ? Oh ! Madness beyond Example !

For their sakes alone there has been publish'd more *dull Scandal* and *impudent Treason* during the little time, His Majesty has blest this Nation with his Reign, than in all the Reigns before these Hundred Years, and that without the least Cause given by the Crown, but for employing those wise and honest Heads that had discover'd a Zeal for the Royal Family, when it was visibly attack'd by those very Men then in Power, who are now angry with His Majesty for not giving them an equal share in his Favour with his Friends.

Gentlemen, Not to be tedious, I leave it to your Conscience and your Reason, as *Christians* and *Men*, as *Protestants* and *Britons*. Take care of the Souls committed to your Charge, or at least take care of your Possessions, of your Wives and your Families, and then these scandalous Feuds will be at an end, and those Words of Division *Whig* and *Tory* will be heard of no more, and

Men will be distinguish'd by being for *Po-
pery*, or the *Protestant Religion*, that is, for
King George, or the *Pretender*.

In fine, the following Bull is sufficient to
discover what you are to Trust to, if you did
not know very well all that is there urg'd by
a Thousand Instances.

T H E

*The Pope's Bull of Permission
to the Pretender for turning
Protestant on the present In-
vasion.*

P*Radilecto nobis in Christo Filio Jacobo III.
Angl. Franciæ, Scotiæ, & Hiberniæ Regi,
Fidei Defensori, &c. Clemens XI. Papa Servus
Servorum Dei Gratiam & Apostolicam Bene-
dictionem, &c.*

To give it you in *English*, it runs thus:
Pope Clement XI. the Servant of the Servants
of God, to his most dearly beloved Son
in Christ, James III. King of England, Scot-
land, France, and Ireland, Defender of the
Faith, sends Grace and Apostolick Benedi-
ction, &c. Your filial Duty being made
known to me by your Letter, out of the
fatherly Care which the Duty of our high
Post as Head of the Christian Church ob-
liges us to have of the truly Catholic Roman
Cause; I do by that Authority committed
to me by our Saviour of binding and loosing,
absolve you from all Oaths, Vows, Protesta-
tions, Assurances, Engagements, whatever
that the unjust Necessity of your Affairs on
your Landing in England or before, shall or
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may oblige you to make with your Rebel-
 lious and Heretical Subjects in order to gain
 that Royal Power, which is your due, and
 may be of so much, and such effectual Ser-
 vice to our Holy Mother the Church, in the
 Extirpation of that pestilent *Northern Heresie*;
 the great, nay, the chief Support of which
 are the Power and Wealth of your Majesties
 just Dominions. Now know you, that out
 of our fatherly Condescension to your Weak-
 ness, and to remove all Scruples, that may
 arise in so young a Prince, as to the assu-
 ming the Face of Heresie in declaring so-
 lemnly your self an Enemy to your Holy
 Mother the Church of *Rome*; it has been
 in the Holy Council of *Constance* declar'd,
 that no Faith is to be kept with Heretics,
 and by consequence no Measures that may
 ensnare them, and destroy their Wickedness.
 The Intention it is of all Actions that makes
 them Innocent and Guilty, when a Holy
 Zeal for the Lord inflam'd the Breast of
Phineas to fall upon the *Rebellious Israelite*,
 the Slaughter he made was not Murder, but
 a meritorious Holiness, and was accordingly
 justify'd by the Lord. And the blessed A-
 ppistle *St. Paul* to divide his Enemies, and
 preserve himself, declar'd himself a *Pharisee*,
 by which means that wicked Sect join'd him,
 and deliver'd him from his immediate Dan-
 ger: And for the same Reason he declar'd,
 that he conform'd to all that he might have
 some,

some, so that your seeming to become a *Heretic* when you come into *England*, to convert so many Thousands from that horrid Sin of *Heresie*, will be look'd on by Heaven as a most meritorious Deed, and will make your Name respected by all Posterity, and enable you to effect what is near our Heart, the Canonization of your Father of holy and blessed Memory. And when by this means you have got the Power, you may soon make amends by bringing into the Bosom of the Church all those Nations committed to your Charge by the Holy Church, and our Apostolic Power. But to give the greater Credibility to this, you are not to declare your self an *Heretic*, 'till for form sake you have heard some Arguments, especially of my Son *Lesley*, on which you may seem to build your imaginary Conversion. The said *Lesley*, my dearly belov'd, has some verbal Instructions for you, which are not so proper for Writing, &c.

I am sorry, that the Gentleman who gave me this part of the Bull could not let me have it compleat; yet his obtaining, even this was owing to such an Accident, as does not happen every Day.

The Person had been some Years out of this Nation, and in his Return pass'd thro' *Lorrain*. Where falling into Acquaintance with one of the Retinue of the Pretender, after many Conversations with him, they

fell into a Discourse of public Matters. This Dependant of the *Pretender* assur'd him, that his Master design'd for *England* as soon as he could put all his Affairs in such a Posture as might give him Reason to think that his Expedition would not want Success. That he had daily Assurances of the Readiness, and even Wishes of his Friends to receive him, and that he had constant Intelligence of the Measures which were taken by them to facilitate his Reception.

But said my Friend, Sir, there seems to me to be one Difficulty yet, that is very material to be remov'd; and that is, the Religion of the *Chevalier*. For, think what you please, the People of *England* will have too dreadful an *Idea* of a Prince of the *Romish* Religion, ever to join him heartily, and in any Numbers.

As for that, reply'd he, your Difficulty is already remov'd, for the King will turn *Protestant*. That will look incredible, (return'd my Friend,) nor can I think that a Gentleman that has been from his Childhood bred up in the contrary Faith, will ever without any Conviction forsake his Religion for that which he believes damnable.

Alas! said my Friend, I have heard of many Conversions with respect to the *Roman* Religion, but I have never heard of any that have forsaken it for the *Protestant* Religion.

Alas ! Answer'd the other, you are not in the Secret, there are Ways and Means of quieting the most scrupulous Conscience when the Intention of an Action, that is never so dubious in it self, is just Honest and Pious. My Friend express'd his desire to be let into the Secret, which after many repeated Visits, the other did give in the following manner ; Sir, said he, you have been so candid in all your Conversation, and I am so well pleased with your good Humour and open Temper, that I will venture to let you into the Secret you seem so desirous of knowing, (and then he pull'd out a Paper written very fair, and in the *Latin* Tongue,) this, Sir, will shew you, that the King may embrace the Protestant Religion without quitting any one Point of his own Faith, or forsaking the Church of *Rome*.

He had scarce done his Discourse, but he was sent for away in very great haste, and left the Paper in my Friend's Hands. Who having run it over, took Pen and Ink, and set himself to transcribe it ; and was got as far as you find it here printed when the other return'd in a great deal of Confusion for his Paper, protesting that he would not have left it with him for a Thousand *Louis d'Ors* if he had not forgot it, and earnestly prest him for it. My Friend shuffled away his Papers before he got into the Room, and
begg'd

begg'd him to leave it with him, but to no purpose. And this is the Reason that the Reader has the Bull imperfect.

As for what this part of the *Bull* contains, there is nothing but what every Man of Letters knows to be agreeable to the Tenets of that Church, and therefore I shall need to make no farther Defence of it.

Si populus vult decipi decipitur
 would persuade us that he is
 now in Danger.

A 2 I have Dedicated this Bull to you
 so I must direct this Postscript to you
 I have made it my Business of late to en-
 quire into the difference which is now arisen
 in this Nation, under the Name of Whig
 and Tory, the Face of Affairs is so very
 much altered by the Demise of the late
 Queen; and after all my Enquiry I cannot
 find any tolerable Reason to justify those
 who are pleas'd to distinguish themselves by
 the Name of Tories, or Enemies to the pre-
 sent Administration.
 I know the Clamour is of late as formerly,
 the Church, the Church. But on my pressing
 the Question what they mean by the Church,
 I cannot

on or not, but to no
~~And this is the Reason that the~~
~~Order has the Bull imported~~
 As for what this part of the Bull contains,
 there is nothing but what every Man of
 Letters knows to be agreeable to the Tenets
 of the Church.

THE POSTSCRIPT,

*To the Clergy of the Church, who
 would perswade us that she is
 now in Danger.*

AS I have Dedicated this Bull to you,
 so I must direct this Postscript to your
 Consideration.

I have made it my Business of late to en-
 quire into the difference which is now arisen
 in this Nation, under the Name of *Whig*
 and *Tory*, tho' the Face of Affairs is so very
 much alter'd by the Demise of the late
 Queen ; and after all my Enquiry I cannot
 find any tolerable Reason to justify those
 who are pleas'd to distinguish themselves by
 the Name of *Tories*, or Enemies to the pre-
 sent Administration.

I know the Clamour is of late as formerly,
 the *Church*, the *Church*. But on my pressing
 the Question what they mean by the *Church*,
 I cannot

I cannot find any two of the Grumblers agree what they mean by that Word.

If we examine into the original Sense and Meaning of the Word, we shall find that it is the *Congregation of the Faithful*, the collective Body under *Christ Jesus* their only Head; now this *Church* *Christ* himself has assur'd us, *the Gates of Hell shall not prevail against*, so that this *Church* cannot be in Danger. That it has always had Enemies, is evident, and that God has to this Day defeated their Malice, and their wicked Devices is as evident since it still Flourishes in an eminent Degree.

It is not therefore this *Church* that these wise People intend by all their Tumultuous Endeavours. What is it then? I am afraid that it will come to the Notion of a witty Friend of mine. I'll tell you the Story, and leave you Judges of it.

About forty Years ago there were three or four young Clergymen who had Benefices about *Oxford*; among the rest was one *David Lloyd*, who complain'd to a Brother of the Gown, that Alderman J—— came constantly to hear him at his Parish-Church, but gave nothing to the *Church*. Why, reply'd the other, I will speak to him to give a Silver Communion Cup to your Church, for he was a *Goldsmith* by Trade. No, answer'd *David*, we have had a Pewter Chalice time out of mind, and that will do our Business

Business still. Well, went on the former, I will get him to give a new Pulpit-Cloath; no, reply'd *David*, we have a very good one already. Several other Benefactions were nam'd, but none approv'd by the complaining Incumbent; but, says he, if he will give me two Guineas a Year that will do. So that here *David Lloyd* was the Church; if he gave to the Parson, it was giving to the Church.

I wish that this be not the real Case at present; some of the Clergy esteem themselves the Church, exclusive of the Congregation, Canons, Articles, &c. of the Church, and so the plain *English* of it is, they are only concern'd for the *Power* and *Wealth* of the Clergy, and that they are afraid is in Danger.

Tho' this be a very Heathen Notion, and indeed downright *Papery*, (which I look on to be no less than Heathenism, as debauching the Purity of the Gospel with the carnal Inventions of Politics,) yet even here they are entirely in the Wrong, as I have made sufficiently appear in the Dedication.

But this is a Subject that has been admirably handled in an excellent Pamphlet call'd, *Priestcraft distinguish'd from Christianity*, which Book has never been attempted yet to be answer'd, and is indeed unanswerable with any manner of Reason. And 'till this be done, it lies

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very

very much upon these Gentlemen, who will make a Noise of the *Danger of the Church*, to answer it, or to retain the Imputation of being the true *Anti Christs*, which they daily pursue with much Heat and Fury, and so little Ground in Reason, Truth, or Religion.

But for the Reader's sake I shall transcribe one Point from that excellent Treatise, which I challenge all the Party to make a fair Answer to, pag. 42.

Thus we have done our Endeavours to shew, how *Anti Christ* stands oppos'd to *Christ* in his *Priesthood*, and in his *Tyranny*. We shall only say one Word of his Opposition to him as *Prophet*. And because we have Reason to fear that we have been already tedious, we shall pass by the other Prophe- tical Functions, which are so nearly ally'd to those of the *Priesthood*, and only just say something of his Predictions. Our Saviour foretold the Destruction of *Jerusalem*, and of the second Temple to confirm the Faith of *Christians*, and to augment their Charity, by shewing how little Dependance is to be had upon the Pomp and Glory of this World, and upon outward and appearing Sanctity. *Anti-Christ* foretells the fall of the third Temple, which our Saviour has assur'd us shall never fall, only that he may divide and embroil the World, and extinguish Charity, for the
Danger

Danger of the Church has now for some time been the general Out-cry. But may we not have leave to ask these many *Anti-Christ's*, when they say the Church is in Danger, what they mean by the Church? And of whom it is compos'd? What the Danger is, with which it is threatned, and from whom or whence it must come? May we not have leave to ask them one plain Question, Are the Souls of Men, to whom they preach in Danger? If they are not, why do they preach to them? But if they are, is that the Danger they speak of, when they say the Church is in Danger? Or is it another Danger? If they say 'tis another Danger, can any thing be more ridiculous? Can any thing be more absurd when the grand Concern, nay, the only Concern, the very All of those to whom they speak lies at Stake, to alarm them with Trifles? Nay, what compar'd to that is not a Trifle? There is not one of them that preaches to a private Congregation, but every Sermon that he preaches is the last to some of them, to one of them at least. And who knows when they are Assembled, who that one may be? Who knows how near to himself is Death and final Judgment? How near to a Danger is terrible to conceive? And can this Foolish, this Trifling, this impudent Preacher, pretend to alarm them with another Danger, an Evil of something more re-

more, a Peril perhaps in Fancy, or in Fiction only, a Danger, be it what it will, that is not worth a Moment's Thought, compar'd to this stupendious Danger; is not this like putting a Man in mind (who is about to perish in a Storm a thousand Leagues off from Shore, just in the Moment, that the Ocean's dreadful Abyss is ready to swallow him) of putting him in Mind of some trifling Loss that he is like to sustain on Shore? Would not this be Barbarous? Would not this be a monstrous Mocking of him, just in the terrible Moment that he is about to perish? Would it not be by so much the more barbarous, by so much the more monstrous, in that it should come from one who must be about to perish with him?

But if by this Danger he means the Danger of Damnation, which the Souls are in to whom he Preaches; from what or whence is this Danger fear'd? Is it from the actual and habitual Sins of his Hearers? Or have they so few of both, that they are at leisure to apprehend Damnation from something more Foreign, and more remote? It is from their *actual* and *habitual* Sins, and that extream Corruption that reigns in the Congregation to which he preaches; for in what Congregation at present does not extream Corruption reign? Is not this a foolish, is not this an impudent insulting them? Have
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not some Preachers brought them into this Danger? And is it in their Power to help them out of it? And are they contented with barely threatening it? Has it not been made most clear, and most conspicuous, that the extreme Corruption of the Laity proceeds from the *More Christian* Doctrines, and *Worse Christian* Practices of some certain Preachers? Let but those Preachers reform their Doctrines, and their Practices, and I'll engage that the wicked Laity shall reform immediately.

But alas! The Danger that those Preachers threaten, is not from the insensible People to whom they preach, is not from the extreme Corruption of Manners that reigns in their Congregations. For where have those Prophets ever inveigh'd against their most predominant Vices? By what Sermons have they ever signaliz'd themselves against their *Ambition*, against their *Avarice*, against their Oppressions, their public and private Rapines; against their new, their unheard of, their unnatural Luxury? Did they ever threaten them with *Danger* from these? Are they really in no Danger from these? Are they not in a thousand Times more Danger from these, than they can be from any thing else in the World? If they are, why are they not told so? If they are not, from what wonderful, what inconceivable

thing

thing is it from which they are now in Danger?

From what has been said, it is plain, that by the *Danger of the Church*, these Preachers mean not the Danger of Damnation, which their Hearers are in from their numerous and crying Sins. It follows then, that they mean something that is of no concern to their Hearers; for if they would speak of things that are of any concern to *them*, why not their main, their whole, their tremendous Concern? Why do they omit that, and threaten them with Trifles? Why do they not mention it, or while they mention it, speak of it so very coldly? They, who while they speak of the Danger of the *Church* declare it so very warmly; is it not shrewdly to be suspected, that by the *Church* they mean themselves? Mean their own Interests, and their own Power. O foolish and miserable Laity! to be so much alarm'd, deluded, and divided by those who are so cool, so unconcern'd for *you*; so very warm, and so very much concern'd for themselves, who not only neglect your *real Dangers*, but by falsely alarming with imaginary Ones, bring you into the only real and dreadful Danger. For let me ask you once more, what is this pretended Danger of the Church? Is it the Danger of the *Catholic Church*, against which our Saviour has told us, that

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the Gates of Hell shall not prevail? Is not this Assurance enough, that it shall not fail? Or are some Priests more dangerous than the Devil? Or by the Danger of the Church, do they mean the Discipline and Government of any particular Church? As for example; the Discipline and Government of the Church of England; are these in Danger to be alter'd? Supposing they were, these are things by the Confession of all, of no Necessity to Salvation; are things by the Confession of all, but themselves, at Liberty to be alter'd in every Nation at the Will of the Legislators. And consequently if this Danger were real, it would be of no Significancy to their Hearers: But this Danger is not real, and no shadow of Proof has been brought to shew, that the Discipline and Government of the Church are in any manner of Peril; nay, unanswerable Arguments have been brought to prove, that they are not in Danger. O foolish and wretched People! To be thus incens'd and exasperated against each other by the vain Fear of a fictitious Danger, which were it true, would be ten Thousand times less than the Danger into which it brings you! A Danger, which by the Confession of All, is the most real and most terrible of all Dangers; the Danger of *Eternal Damnation* for your want of Charity.

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The exactest Discipline of the most perfect Church, is only in Order to the saving of Souls. The design of our Saviour's coming into the World was to save Souls, and not to establish Discipline; for where is the Discipline which our Saviour Establish'd? Can any thinking Man believe, that our Saviour Jesus Christ, who came to pull down the Partition-Wall that was between the Jews and the Gentiles, by abolishing the Ceremonial Law, and the Ecclesiastical Discipline of the Jewish Nation, would ever design another certain Discipline and other certain Ceremonies, which he could not but foresee, would create a Division among his future Disciples? But Anti-Christ designs by destroying Charity to damn Souls, that he may preserve Discipline; 'tis the Danger that Ecclesiastical Discipline aims at, at which he is constantly alarm'd. O vain and impudent pretence! For suppose the Danger true, as it is most certainly false, how very foolish must that Preacher be, who pretends to be alarm'd at any thing more, than at the Danger of those Souls, which alone he preaches to save them the Danger of? Those Souls, for which alone our Saviour dy'd. How many of those miserable Souls have been for ever lost, while they have been hearkening to the Danger of the Church, and dying impenitent in Hatred, and in devilish Malice
by

by the Instigation of those their Pastors against their innocent Brethren, have to their everlasting Confusion found in Hell that the Church is not in Danger?

Thus far this admirable Book, which is a sufficient Confutation of their Clamour of the Danger of the Church. But yet my desire being to convince the mistaken Members of the Church, I shall examine all I ever could hear of their Apprehensions and Fears.

First, They complain that the High-Church are turn'd out, and Low-Church Men put in their Places. To this, I answer, that I know not what *High-Church* is, or what they mean by a *Tory* at this time. Are those only Churchmen who are for the Hereditary and Indefeasible Right of the Succession? If so, those are only *Jacobites*, and can they desire or expect that the King should employ those in Places of Profit, and that he should trust them, whose Principle denies his Right to the Crown, and prompts them, nay, obliges them to depose him, and bring in some of the *Popish* Pretenders to Hereditary Right? And there is not then one true High-Church Clergyman in *Great Britain* or *Ireland*, or any of His Majesty's Dominions, in Possession of any one Living or Cure of Souls, for there is not one Clergyman, who has not own'd His Majesty's Right by a solemn Oath, and by consequence has forsaken and

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abdicated

abdicated that Notion of Hereditary Right. And if there be not any one Clergyman now living in these Nations, who is a *Churchman*, where shall the King find *Churchmen* to employ? The Laitie have done the same, or must do it in their Admission to any Post; where then will these unreasonable Grumblers find Room for their Friends to come into Places, when their very Admission immediately makes them cease to be *Churchmen*?

But His Majesty turn'd out all the *Tories*. This is false in Fact; for there has not one been turn'd out; on the Demise of a Prince, all Places are Vacant, and if so, will they not allow the King Power to fill those Vacancies with whom he shall think fit? Was there any of those of the displac'd Party (to use a modern Word of one of the late Ministry) who had a right to keep his place, whether the King gave it to him or not? If so, then I say, that whoever he be he has still his place.

In the next place, there is not one put into any one Post by his Majesty, who is not a *Churchman*, as true a *Churchman* as any who was displac'd. It was lately (I mean in the Queen's time) call'd an insufferable Affront to Her Majesty to question, her putting in whom she pleas'd, tho' the displac'd were only turn'd out for being
Whigs;

Whigs; and has the King less Right to choose his Menial Servants, than the Queen? Have we greater Liberty of opposing his Will, in exercising his Royal Authority than we had of opposing hers?

It is likewise objected, That the Prince is an Enemy to *Tories*, and a hundred ridiculous Stories are rais'd and put on him on this Point. But here again recurs the Question, What they mean by *Tory*? For there can be none so but downright *Jacobites*, and would any one require the Prince or any of the Royal Family to value, esteem, or cherish his profess'd Enemies? Enemies to their Country and to the Church.

If those Gentlemen, who are fond of the Appellation of *Tories*, without meaning this, would gain the Love of the King, Prince, and Royal Family, is it the way to recommend themselves by railing at the King, ridiculing the Prince and Princess, and abusing the Ministry? Whence come the absurd Lies, dull Lampoons, and treasonable Libels, but from those who call themselves *Tories*? Would they bully the Crown into their Interest, or can they have common Sense, and think that the way to make themselves worthy Objects of the Royal Favour? Nay, is not this Conduct plainly to convince the Royal Family, that they have no true Friends but the *Whigs*? Can the *Tories* persuade us,

us, that they are for the Crown and Monarchy, when in all publick Conversations they side with its Enemies, and expose, and tell foolish Lyes of the Monarch and his Heir? What is become of their magnify'd and boasted Loyalty, Respect and Duty to Crown'd Heads, when their Mouths and their Pens are continually employ'd in railing and Reviling them? No, no, Gentlemen, the way to prove yourselves worthy Members of the Church, and Friends to the Crown is to assume a more Loyal Conduct. If you would at least pass for honest Men, and not the worst of Hypocrites, own that you are Jacobites, for the Barbedur Pretender, for Popery and Slavery; and the *Vizor* being thus seriously thrown aside, the Britons would soon know what to say to your Noise and unreasonable Clamour; and if you were suffer'd to remain in these Nations, it would not at least be in your Power to hurt our Laws, our Liberties, or their Defender, King GEORGE. There is a Book call'd, *The Whigs Vindicated*, which has never yet been answer'd, which has sufficiently prov'd, that the present Ministry have always been fast Friends to the Church; and I challenge you to instance any one who is not a Member of the National Church. If this be true, must not every one conclude, that none but Enemies

midst to the Church and State can be now
 dissatisfied. In short, Gentlemen, the Effect of all your
 Conduct is pretty plain, seditious Tumults,
 Riots, and the Country, *Papists* and *Pro-*
testants join in friendly Malice against the
 present Government, and endeavour to bring
 in and establish a *Papish*, *French* Reign, that
 must inevitably crush you with the rest of
 this Nation. And yet you see not this, you
 take no Notice of it, your Pulpits are silent
 as to *Papery*, its Dangers, its Consequences,
 as if we were entirely secure from all its
 Effects. nay, too many of the People are
 lulld asleep with an Opinion of living quietly
 and happily under such a Prince, how absurd
 soever that Opinion is. Old *Bona Fide* is
 now too generous to disown his Preparations
 for assisting of the *Pretender*, and you may
 be sure he will not be in Jest, he knows his
 Interest too well not to be sensible of what
 Advantage it will be to him to have *England*
 a Province to *France*, or which is all one, to
 have his Deputy govern here according to
 his Directions, as the *Pretender* must, as ha-
 ving no Support but the *French* King.
 It is high time, therefore, for all those
 Clergymen who aim at the Security of the
 Church of *England*, who are not for closing
 in with *Papery*, and surrendering all our Rights,
 Liberties, and Properties, as well as Religi-
 on

on into the Hands of a Tyrant, who has shed more Blood for his Ambition (which he calls his Glory) than would drown this City of *London*, who is red with the Gore of the Saints, and has murder'd and confin'd to the Gallies, and driven from their Country Millions of Protestants only for their Religion, tho' they had set him on the Throne; it is, I say, high time for all those Clergymen to exert themselves and open the People's Eyes, to see the Death and Destruction which they are pulling upon themselves, to exhort them to Fidelity to King *George*; they ought to give a graphical Description of *Popery* in all its Tenents, especially in such as regard us *Protestants*, and therefore must declare what they have to expect from it. To conclude, I think it is but fair to assert, that whatever Minister does not at this time preach against *Popery*, is not only disaffected to his Majesty and his Government, but is a profest Friend to the *Pretender*, and ought to be us'd as such.

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